1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4
Chukchee RY 2

K
C
773
776

The ancestors of the Maritime Chukchee[1] are said to have been created out of seal-bones. Sea-monsters in the form of a white bear, a whale shaman, and cannibals from beyond the sea, figure very often as heroes of their tales. A skin boat moving as swiftly as the flight of birds, and a canoe which crosses the sea of its own accord, constitute favorite topics of those tales. Some of the Chukchee tales not only contain well-known Eskimo episodes, but are identical in all details with Eskimo traditions. There are also some passages which are similar to the Sedna myths. Fish stories are almost absent. In the Chukchee tales the Reindeer people are more frequently contrasted with the Maritime people, and it might be concluded from this that the beginning of reindeer-breeding among the Chukchee belongs to a later period than among the Koryak. In the Chukchee traditions telling of their struggles with neighboring tribes, the Koryak are represented as a Reindeer tribe.

Among the Chukchee we find one class of traditions which contain very little of the fantastic element. These tell of their struggles with various hostile tribes. Other groups of tales relate to the creation of the world, to the kelet, and to animals. Among the Koryak, tales of all these classes — such as those of struggles with hostile tribes and of the creation of the world — are either little developed, or appear only as incidents in the myths concerning Big-Raven. Thus, among the number of tales recorded here, there are only two the subject of which is a fight between Big-Raven and the Chukchee.[2]

K
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538
962

The fragmentary and disjointed character of the Koryak tales here presented cannot be explained alone by the fact that the tales about Big-Raven have absorbed all other kinds of tales, but also by the fact, already mentioned, that the Koryak myths are in a period of decline. At present there are no more story-tellers who are ready to present the current episodes in interesting combinations, and who weld the mythological stories into long tales. The best proof of this is the fact that the art of story-telling has now passed over entirely to the women, while, until quite recently, the men were the best story-tellers. With a few exceptions, almost all the tales collected in this book were told by women. The woman who told me the unfinished tale, No. 9 (p. 142) said that she heard it from an old man who died fifteen years ago. She went one morning into a neighbor's tent, and found there the old story-teller, who began to tell a tale. She listened for a while, and then returned home, where she had work to do. Toward evening she went back to her neighbor's, and found the old man still telling the same tale that he commenced in the morning. The fragment that she related to me constitutes only the beginning of the tale. It is likely that the Koryak woman story about the story-teller is somewhat exaggerated; but nevertheless it gives an idea of how

[1] When the earth was created, there were two separate Chukchee countries; — that of the Maritime, and that of the Reindeer people (Bogoras, Chukchee Materials, p. ix).

[2] Tales 6, 26 (pp. 136, 170).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4 Yukaghir RV3

rapid the decline of Koryak folk-lore has been.[1] When among the Reindeer Koryak on the Palpal, I once urged an old man, who generally was very communicative and answered all my questions, to tell me some tales; but he replied that he did not know any. "Is it possible that you have not heard any tales?" I asked him. "Yes, I have heard them," he replied. "The women will tell them; but I forget them at once. We have no time to fool with stories. We are in the cold all the time, taking care of the herd. We suffer much, and come home tired, just to sleep. The Maritime people don't work in the winter. They have plenty of time. They live in warm houses. They know many tales." However, even the men of the Maritime people did not tell me many tales, either. The few tales that men from the Maritime villages told me are the least interesting ones. It may be said that the primitive form of the folk-lore, in which all forms of tales relate to deities and spirits, is disappearing as a consequence of contact with a higher civilization. It disappears without being transformed into folk-lore pure and simple, independent of religion, such as epic hero-tales, interesting fables, and allegories. Such transition seems to occur among the Chukchee. Koryak folk-lore is passing away, just as it has done among a part of the Koryak inhabiting northern Kamchatka, who have entirely forgotten their ancient myths, and have not created any new ones.

COMPARISON WITH YUKAGHIR MYTHOLOGY. — If we compare the Koryak myths with those of the Yukaghir,[2] we recognize that the latter are in a still worse state of decline, especially with reference to the original topics; but the Yukaghir have borrowed some topics of their tales from the Mongol-Turks. Generally speaking, the Yukaghir myths proper represent at present fragments of the Chukchee and Koryak cycles of traditions; but we find among these fragments elements of myths about the Chukchee kelet or the Koryak kalau, and with episodes of the raven cycle. The new material on the Yukaghir collected by me for the Jesup Expedition, as well as the myths collected by Mr. Bogoras among the Russianized Yukaghir along the lower part of the Kolyma, point still more to a close connection between the Yukaghir traditions and the cycle of myths current on the northern coasts of the Pacific Ocean.

Judging from the material published, and from information gathered from that not yet published, the difference between the Koryak myths and those of the Aino-Gilyak consists primarily in the fact that the Aino-Gilyak myths, owing, perhaps, to Japanese influence, treat mainly of animals, but they include a great many North Pacific elements.

COMPARISON WITH MONGOL-TURK MYTHOLOGY. — Before proceeding to

[1] I will mention here that I met one male story-teller among the Yakut who was able to relate tales, with some interruptions, for entire days, combining and welding together various episodes and stories. I heard that there are quite a number of such narrators among the Yakut.

[2] See Jochelson, Yukaghir Materials.

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

means of which a heavy stone anchor is attached to the lower corner of the net. After the net has been pushed into the water, the pole is pulled back and the shore end of the long top line from which the net is suspended is tied to it. Some fishermen tie this end to a stake driven into the bank of the river. The stone anchor is called čaqa'gın ("ground stone"); and the net, ļoļai'pañın, which means "into the eyes enters [the fish]." This name points to the casting of the net, because the fish becomes entangled in its meshes.

The ļoļai'pañın nets are set up along the seacoast as well as in rivers, in the latter case in quiet spots.

Measures for making this kind of net, — one of bone of whale, the other of the leg-bone of the wild reindeer, — and a wooden netting-needle, are shown in Fig. 71.

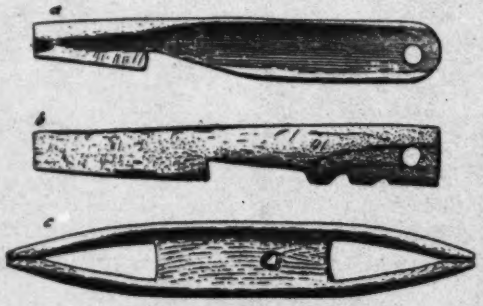

Fig. 71, *a* ($\frac{1}{11}$), *b* ($\frac{1}{11}$), Net-Measures; *c*, Netting-Needle. $\frac{1}{3}$ nat. size.

For catching the salveline and grayling, nets of the same type, made of nettle-thread, but with meshes of smaller size, with sinkers made of whale-vertebræ and with wooden floats, are set in the rivers. The Reindeer Koryak, who fish the salveline and grayling in summer in the tributaries of the larger mountain-streams, make their nets of sinew-thread, or buy nets made of nettle-thread from the Maritime Koryak, whose women are experts in nettle-working.

The Palpal Reindeer Koryak, who fish dog-salmon, humpback salmon, salveline, and rarely chawicha, in the Opuka, Po'qač, and Qayılın Rivers

Fig. 72 ($\frac{1}{11}$). Fish-Club. Length, 45 cm.

every summer, make nets principally of sinew-thread. The club for stunning the fish (Fig. 72) is usually made of heavy stone-pine wood.

Fig. 73 represents a fyke for salveline, with hoops. It is netted of nettle-thread. It is placed in shallow and swift places in the river. For this

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

caught.[1] The sinker is now made of lead, and the hook of iron; but in olden times the sinker was of stone, and the hook of bone. Plate XXVIII, Fig. 1, represents a Koryak girl, muffled up in a winter overcoat, sitting with fishing-tackle on a bag spread out by the ice-hole. Near by lie a pile of tom-cod, a club for stunning the fish, and a ladle or shovel for clearing the ice-hole from ice.

In Fig. 77 *a*, is illustrated such a shovel made of deer-antler, and fastened to a stick by means of thongs. The length of the handle enables

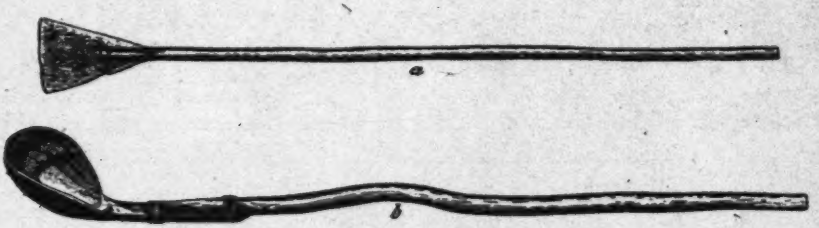

Fig. 77. *a* (ɛiɬɛ). *b* (ɛiɬɛ). Ice-Scoops. Length 94 cm., 103 cm.

the angler to clear the ice-hole without leaving his position. Fig. 77 *b*, represents a ladle made of the horn of a mountain-sheep, which is sometimes used instead of a shovel. The catch of tom-cod from under ice is particularly abundant in the mouths of rivers in the beginning of winter. Women, girls, and boys engage in angling. Thickly studded with ice-holes, and muffled figures sitting near them, the river presents an odd appearance. At Itkana, in the fall, men too engage in fishing tom-cod, which is then particularly abundant in Itkana Bay.

Fig. 78 shows a tackle used for the salveline and grayling. The line is twisted of sinew-thread. Another hook used for flounder, cod, and sculpin, has a stone sinker and a bone barb.

Fig. 79 shows an iron hook (kɪyɪ'ki) for dog-salmon. Its lower end is tied with a strip of skin to a long pole. When the sharp end of the hook has caught the fish, the hook slips off from the pole after the manner of a harpoon, and remains hanging on a long line, the end of which is shown in the illustration. Such hooks are widely used by the Tungus, from whom I believe the Koryak have borrowed them. On Plate XXVII, Fig. 2, is shown a boy with such a hook, on the seashore. A similar hook of smaller size is used by the Koryak for salveline. In olden times the Koryak employed bone hooks and barbed harpoons to catch fish. In excavating ancient underground houses I found fragments of such implements.

The Maritime Koryak build hardly any weirs (ai'pai), nor do they set

[1] A somewhat similar contrivance is found in the fishing-tackle of the Alaskan Eskimo (cf. Nelson, p. 175).

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

Mollusks are gathered on the seashore and eaten by both the Maritime and the Reindeer Koryak, but are not considered a particularly delicate food. They are gathered mainly when there is not enough fish and other sea-food. Evidently mollusks were formerly eaten to a much greater extent. In excavating ancient underground houses of the Maritime Koryak at the mouth of the river Nayakhan, on a rocky coast rising about sixty metres above the sea, I found piles of shells of the following species:[1] *Purpura saxicola*, *Mytilus edulis*, *Mya arenaria*, and *Littorina grandis*. The same species are in use at present. Fig. 110 shows a pick made of bone of whale, with which to pick mollusks out of the shell. It is called kɪ|kā'-kuna (from kɪ|kāk, the Koryak name for *Littorina grandis*).

Fig. 110 (1/2). Bone Pick for extracting Shell-Fish from Shells. Length, 10 cm.

The Reindeer Koryak eat the larva of the reindeer-fly (*Œstrus tarandi* Nordenskiöld, or *Tabanus tarandinus* Slunin), which develops under the skin of the reindeer. In spring, when the larvæ creep out from beneath the skin and settle on the hair, the Koryak gather and eat them. Herdsmen gather larvæ in their caps and bring them home as a treat for the children.

Vegetable Food. — Vegetable food plays a lesser rôle among the Koryak than among the Kamchadal, but a greater one than among the Chukchee. We have already learned from the myths that the ancestor of the Koryak, Big-Raven, was fond of berries, edible roots and herbs, and pudding prepared from them.

Koryak women gather edible roots from the burrows of red-backed mice, of which two species (*Evotomys latastei* and *Ev. Wosnessenskii*) are found in the Gishiga region and in the northern part of Kamchatka. In autumn, when the mice have laid in their winter supplies of roots, their burrows are dug up by means of picks, specimens of which are represented in Fig. 111; *a* representing an ancient form of root-digger, with a bone point tied to a wooden bow-shaped handle; while *b* shows the recent type, with an iron point, but preserving its former shape and the manner of attaching the point to the handle.

In locating the burrows of mice, aid is given by dogs which the women take along. The mice are in the habit of cleaning the roots of adhering particles of soil, and of placing them in rows in underground passages. It is deemed a sin to take away all the stores of a mouse. A small part of the supplies should be left. Besides, the burrows are not dug up late in the fall, that the mice may have ample opportunity to replenish their ravaged storerooms. I also found a belief current among the Koryak, widespread among other tribes of northeastern Siberia, that, on finding their storerooms emptied, the mice resort to suicide by hanging themselves in the crotches of branches.

[1] Identified by Dr. Louis P. Gratacap.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Of bone tools, the following, besides those already mentioned, are still in use: an axe of bone of whale, with which bark is peeled from trees to get gum, and with which sods are cut for covering the walls and roofs of underground houses;[1] a marline-spike (Fig. 151), which is indispensable on account of the extended use of lashings; bone combs[2] for combing sacrificial grass; and plant-stems for technical purposes. In the absence of iron, toggles and swivels for the dog-harness are made even now of bone or antler. For

Fig. 150, *a* (1/1½). Bone Needle (length, 4 cm.); *b* (1/1½). Bone Implement of Unknown Use (length, 13.5 cm.); *c* (1/1½). Bone Ear-Ornaments (length, 2.5 cm.).

Fig. 151 (1/1½). Marline-Spike. Greatest length, 17 cm.

making bone swivels, a ring made of the bone of a mountain-sheep is placed in boiling water, in which it expands and softens. Through this is passed the small head of a bolt, usually cut out of a walrus-tusk. After drying, the ring contracts around the body of the bolt, and the head cannot come out. Finally may be mentioned the Koryak bone-scraper described by Bogoras.[3]

Woman's Tailor-Work. — All the clothing is made by women. The sewing for each family is done by the adult women, but girls from the age of twelve or thirteen on assist their grown-up relatives. Among the tailor's tools, the woman's knife has already been described.[4] Next, the needle and cutting-board should be mentioned. At present only imported steel needles are used. For sewing heavy skin clothing, only long thick needles are used. Special preference is given by the women to sailor's needles, with which they can pierce more easily than with round needles the thick skins used in winter for the inner sleeping-tents and the large outer tents. The cutting-boards are made in different sizes. For the most part, they are plain alder, poplar,

[1] It is curious to note that the bone axes that I have seen were mounted on a wooden handle, with the edge of the blade parallel to the handle, like iron axes, and not like adzes, as was formerly done. Thus, in the epoch of the transition from stone to metal is found not only the tendency to give metal tools the shape of tools of stone or bone, but also the contrary tendency to adopt for bone or stone tools the forms of imported iron tools.

[2] See Part I, Fig. 42, p. 97.

[3] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 147, p. 219.

[4] See p. 621.

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

386 Pounded coal mixed with fish-glue is used for coloring sledge-stanchions, engravings on bone carvings, sinew and nettle thread, and sometimes wood-carvings.[1] A decoction of cranberry with ashes of *Elymus mollis* is used in dyeing black the strips and pieces of ringed-seal skins and of the thin skin from dogs' necks, which are used for ornamenting clothing.

Red dyes of various hues are made of ochre, alder-bark, and of berries of *Empetrum nigrum*. Ochre is used also as a paint, — either dry (for instance, in painting the cheeks of wooden masks[2]), or dissolved in water. Alder-bark serves mainly for dyeing dressed reindeer-hides, from which clothing is made to be worn with the fur side in. Dressed skins are rubbed with it, or it is boiled in water and the skin is soaked in the hot decoction. In the former case an uneven reddish dye results; in the latter, a bright even cinnamon color is obtained. Special skill is required for this process. Expert workers are found among the Maritime Koryak women, who know how to lay a very showy bright cinnamon hue on skin. After being treated with hot alder-dye, the skin hardens, and must be rubbed afresh to render it soft.

281 Dressing of Skins and Cutting of Thongs. — In the Koryak household, dressing of skins and cutting of thongs are important occupations, as all of the clothing is made of skins, which must first be dressed; while thongs are needed not only for lines, breast-collars, lassoes, harness, etc., but also for tying together sleds, for nets, and for many other necessities.

[462] The dressing of skins is the task of women, while thongs are cut by men. The methods employed in both these industries are identical among the Koryak and Chukchee, and for the description of details the reader is referred to Bogoras's work on the Chukchee.[3] I will only remark that in certain places these occupations develop into home industries. This is particularly true of the making of thongs. Strong thongs are obtained only from sea-animals. Accordingly the Maritime Koryak manufacture them, and exchange thongs of ringed-seal and walrus-hide with the Reindeer Koryak.

285 Basket-Work. — The bags and sacks made of seal-hides and reindeer-skin have been spoken of before (see p. 607). Here I shall confine myself to a description of the manufacture of woven bags and baskets. Like the manufacture of clothing, weaving is the occupation of women, and it is developed chiefly among the Maritime Koryak. The material for weaving is quite varied. The roots of different species of willow, the wild rye (*Elymus mollis;* Koryak, tu'wai), willow-herb grass (*Epilobium angustifolium;* Koryak, me'nmet or me'nmetan), nettle (*Urtica dioica* L.), thread from reindeer-sinew, and imported twine, are used.

Willow-roots, previous to weaving, are soaked in warm water, by which process flexible white rods are obtained. The stems of the *Elymus mollis*

[1] See for instance, the wooden dog (Fig. 178, *a*) dyed in black.
[2] See Part I, p. 84.
[3] See Bogoras, The Chukchee, Vol. VII of this series, pp. 217, 218.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

carry whole bunches of such toy carvings so strung. Probably for the same purpose, many Eskimo carvings have holes in them. The workmanship of the walrus-bone carving in Fig. 174, *a*, representing a woman with a child, may be explained by the fact that it was meant for a toy.

Dolls. — In connection with the carvings which serve as toys, and are made by men, I will speak briefly of the dolls, which are made by women. They differ from carvings which represent human beings, first of all, by the fact that the main attention is paid to the dress of the toy, which is made by the women and girls very carefully and tastefully. In this respect the Koryak dolls are much like those of the Eskimo. Dolls representing women show underneath the coat the wide trousers of the combination-suit tucked into the boots; while the head has braids of hair, wool, or beads, attached on the side or at the back. Fig. 186, *a*, shows a doll representing a woman with braids, but the long coat conceals the wide trousers of the woman.

Fig. 186, *b* and *c*, shows two dolls representing Koryak men, — one in a travelling-coat, and the other

Fig. 186, *a* (⅓), *b* (⅓), *c* (⅓). Dolls. Height, 23 cm., 15.5 cm., 16 cm.

in a house-coat. No attention is paid to the face in making dolls. In *c* we find a particularly well carved and typical wooden face; but in *b* there is, instead of a head, a leather cone in the form of a sugar-loaf, with beads attached in the place of eyes. It is interesting to note that dolls are often made with conical heads in a way similar to that in which the Koryak and the Kamchadal represent a certain class of "guardians" and spirits.[1]

Even more primitive is the doll of the Reindeer Koryak shown in Fig. 187. It is made of the hoof of a new-born reindeer, and represents a girl with her hair dressed. This doll, by its conventionalism, fully corresponds to the wooden limbs representing "guardians."

1 See Part I, p. 38.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

294 532 177 dered trimmings used for dresses, fur strips for coat-trimming, and other strips for dress-ornamentation. The combination of curved lines in this ornamental engraving is not of Koryak origin; but, instead of the spiral ornament of the Amur tribes, we have here a series of arches, the ends of which meet on one side. The rings with stars on the snuff-box (*c*), were adapted by the artist from a drawing on Russian printed calico. I shall speak more fully of such adaptations further on. It will suffice here to call attention to the perfection of the circles, and the sense of symmetry shown in the outlines of the stars, notwithstanding the fact that the Koryak artists, besides the point of the knife, have no instrument, such as a pair of dividers, for making curved lines.

Fig. 196. *a* (1/11), *b* (1/11), Cutting-Boards (length, 43 cm., 31.5 cm.); *c* (1/11), Birch-Bark Box (height, 5.5 cm.).

I could get no explanations as to the fantastic ornamental engravings of Fig. 196, *b*, which are far from being symmetrical; but there is no doubt that we have to do here with mixed elements of primitive geometric ornamentation and conventional plant-forms, possibly the stone-pine.

531 294 ORNAMENTATION OF DRESS. — In the ornamentation of clothing and fur rugs, we see a combination of different influences, similar to that which we observe in the case of engravings on cutting-boards, boxes, and implements. We find here both the most primitive ornaments — consisting of dots, dashes, and rings — and other geometrical patterns in the shape of triangles, rhombi, and squares. Further, there is a technical style of ornamentation, representing nettings, for instance; animal ornamentation, consisting of a realistic representation of individual animals and human beings, or of groups of them, of a pictographic nature; and, finally, there is the conventionalized plant-ornament. The last kind of ornamentation I consider the latest acquisition adopted from the Russians.

[462] While the carvings and engravings are the art of man, the ornamentation of clothing and rugs is the result of the artistic efforts of woman. The simplest dress-decoration consists in the binding of skin dresses with fur, or in the trimming of fur clothing with fur of a better kind than that of the clothing, or of a different color, and in the use of white, black, and red dyed skin, either with the hair removed or placed flesh side outward, the hair which is on the inside of the coat being shorn.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

with large nets sewn together from the smaller ones they owned individually.

Other methods of fishing included fishing with the aid of an iron hook (marik) and "dipper" nets. The fisherman stood up to his knees in water, holding in his hands an implement that looked like a large sack-net on a long pole. Sighting a fish, he quickly directed the net towards it, scooping it up and throwing it out on the gravel shore. This method was used in the beginning of the fish-run, before the cooperative set to work.

Most of the catch went into the making of yukola. The fish were disemboweled and hung to dry on special racks. The yukola (fish dried in the sun and the wind) was put away in storehouses—tents on high piles, covered with dry grass. Yukola was usually made by women, while fishing was done chiefly by men. The yukola was the principal food of the people all year; it was also used as feed for the dogs, in addition to "pickled fish"—freshly caught fish piled into a pit, covered with earth, and left to ferment until needed.

An important auxiliary occupation among both sedentary and nomad Koryaks was hunting, which was done solely by men. The fur animals hunted were fox, wolverine, otter, hare and ermine.

Fur-animal hunting was most important among the Palantsy, who lived in a region abounding in Kamchatka sable. These were trapped in nets. Other animals were hunted with guns. Foxes and smaller animals—yevrazhka hamster and ermine—were caught in springtraps. The latter two were usually hunted by adolescent boys. Hares and partridges were caught with a noose. In early spring, many hunters took meat animals—bears, Siberian marmot, wild reindeer and mountain sheep. Tundra animals were usually hunted without the aid of hunting dogs, which were owned by relatively few hunters.

An important role in Koryak economy was taken by the gathering of wild plants. The gathering of edible roots, grasses and berries was women's work. Roots were obtained chiefly from mouse-nests. Searching out a mouse-nest, the woman dug it up with a special wooden hoe and took from it the store of edible roots prepared by the mice. The berries gathered were blueberry, cloudberry and crowberry.

Grass was used to make inner lining for boots, and was also woven into mats, baskets, bags and purses. The weaving of variously shaped baskets, from those in the shape of bowls and trays down to small oval boxes with lids, and also bags of various shapes and sizes was especially developed among the Karagin and Alyutor women.

The men widely engaged in carving bone and the horns of wild sheep.

One of the villages of the northern coastal Koryaks—the village of Paren' on Taygonos Peninsula, was long known for blacksmithery. The Paren' blacksmiths reforged accidentally gotten pieces of iron into knives famed throughout the Koryak territory and beyond it. Even in the early years of the current century, the local Koryak population preferred them to imported Russian and American knives.

Housing

The dwelling of the reindeer-breeding Koryaks (yaranga) was a tent, similar to the Chukchi yaranga (called yayan'a in the Chavchuven dialect, and raran'a in the Alyutor dialect). Cylindrical at the base and conical at the top, it had a framework of poles and was covered with reindeer skins, with the fur outside. The pelts to be used for covering the yaranga were scraped a little; some of the flesh side was peeled off, then it was kneaded and smoked to make it waterproof. For summer dwellings, the hair was removed, or else worn, old coverings were used.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

of the legends describe the various adventures and tricks of the raven; they represent him as a cunning lecherous old man who constantly deceives his wife Miti and his numerous sons and daughters.

Some of the legends deal with the adventures of the raven's older son Ememkut (or Amamkut), a much nobler and more heroic figure than his father. The characters in the legends about the raven Kuykynnyaku and about Ememkut are half-human, half-animal: wolf-like, bear-like, fox-like, magpie-like and partridge-like creatures, a root-man, a grass-woman, and many others. These beings act like people, but they also possess the qualities of the animal or plant whose name they bear.

Historical legends, in contrast to the myths which are prevalent among all the Koryaks, are of a local nature: each territorial group of Koryaks has its own cycle of legends. The Chavchuvens, for example, have stories of clashes with Chukchi; the Apukintsy, of clashes with reindeer-breeding Chavchuvens; the Palantsy, of wars with the Evens. The legends of each cycle are centered about the figure of a hero, who is different for every Koryak group. He is called enkhivyl''yn (literally—"strong man," a term close to the Russian "bogatyr'").

However, the figures of the heroes of all legendary cycles are endowed with the same traits; there are also recurrent motifs, such as attacks on sleeping enemies, deception of enemies with the aid of dummies, or turning enemies to flight by hitting dry skins, creating the sound of footsteps of a rapidly approaching, noisy horde, etc.

Of special interest in Koryak folklore are stories about masters and their workers. These reflect the social stratification which was so pronounced among reindeer-breeding Koryaks at the time of the Revolution. A special subdivision of folk literature dealing with daily life consisted of tales about lucky and unlucky hunters. The Koryaks had also borrowed many Russian tales, but these were changed to such an extent that they were often difficult to distinguish.

The Koryaks had few proverbs and riddles. Their songs were also few.

Among their musical instruments, we must also mention, in addition to the tambourine, the vanniyayar—literally, "tooth tambourine." This was a device widely found in Siberia: it consisted of a bone or iron plate, with a little tongue cut out in the center. At the base of this tongue was a tiny hole, through which a cord of reindeer sinew was drawn. The plate is held between the lips and the cord is pulled. The vibration of the little tongue produces a low, monotonous hum, resembling the muted sounds of a tambourine; the mouth cavity serves as the resonator.

Dances were usually performed during the seasonal celebrations. These were ritualistic, almost always representing extremely naturalistic imitations of the movements of seal, bears, reindeer and ravens. They were accompanied with a characteristic, deeply guttural, hoarse singing. The dancers were chiefly women.

At the seasonal festivals there were also various games and contests: wrestling, foot races, reindeer and dog races, and tossing of people in seal skins.

The Koryaks produced a large variety of artistic objects of bone, skins, the skin and hair of reindeer, silk, copper and iron plates, etc. The men made bone tobacco boxes with carved or engraved figures of animals, birds and men; bone pipes, ornamented with lead or tin and decorated with figures of bears, wolves, dogs, reindeer, and seals. The women specialized in fur ornamentation with beads, silk and reindeer hair. The fur patterns adorning the hems of Koryak clothes and hats were in the form of mosaics of pieces of black and white reindeer fur. They were either geometrical (squares,

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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Samples of ornamentation on hems of fur clothing.

rectangles, triangles and circles), or representational (figures of reindeer, stylized animals and birds, fantastic plants).

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Beads, silk and reindeer hair were used to decorate boots, mittens, matchboxes, and a variety of bags and pouches. Another craft practiced by women and particularly developed among the Karagintsy was the weaving of baskets, bags and boxes of dry grass.

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Contemporary Life

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In December 1917, the Soviet regime was established on Kamchatka. The civil war which soon broke out in the Far East did not allow the launching of economic and cultural work on the territory inhabited by the Koryaks. In the beginning of 1918, Kolchak's appointees took over Kamchatka. In 1920, an underground revolutionary committee organized an uprising in Petropavlovsk-Kamchatskiy, leading to the restoration of Soviet rule. In 1921, Petropavlovsk-Kamchatskiy, Gizhiga and Nayakhan were occupied by a White Guard detachment under Captain Bochkarev. The Petropavlovsk Revolutionary Committee was compelled to withdraw into the mountains. Since

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

765 763 and the *Shaman*, driving the horns into the earth, pretends that he ſends a herd of deer to the dead. After this they return home, and in order to purify themſelves, they paſs between two rods which are fixed in the ground; the *Shaman*, at the ſame time beating them with another, conjures the dead not to take them away.

171 726 411 462 In all other cuſtoms and ceremonies they agree with the *Kamtſchadales*; as in making war, which is generally by ſurpriſing their enemies. Their arms conſiſt in bows, arrows, and ſpears, formerly pointed with bones or flint. Their women are employed in dreſſing their furrs, making cloaths and ſhoes. The *Koreki* women, indeed, are employed in cookery, which thoſe of *Kamtſchatka* are not.

CHAP.